

Jacob Bishop
took his
catechism the 25
day of March

FT MEADE

4BX

1417

Copy 1

43x
1417

LUTHER'S

SMALLER CATECHISM;

TRANSLATED FROM THE ORIGINAL.

PUBLISHED BY THE GENERAL SYNOD OF THE
LUTHERAN CHURCH.

THIRD EDITION.



PUBLISHED AT GETTYSBURG.
FOR SALE BY LUCAS AND DEAVER
BALTIMORE.

1832.

4-BX
1417

COPY-RIGHT secured, according to the Act of Congress.

Gift
Willard L. Hart
March 14, 1952

Stercotyped by L. Johnson,
Philadelphia.

CONTENTS.

1. Introduction,	- - - -	PAGE 5
2. The Ten Commandments,	- -	5
3. The Creed,	- - - -	10
4. The Lord's Prayer,	- - - -	12
5. Sacrament of Baptism,	- - - -	16
6. Sacrament of the Lord's Supper,	-	20
7. Order of Salvation, in Short Questions and Answers,	- - - - -	22
8. Order of Salvation, in Systematic Con- nexion,	- - - - -	41
9. Questions and Answers for those who would prepare themselves to receive the Lord's Supper,	- - - -	45
10. Historical Catechism,	- - - -	47
11. Table of Duties,	- - - -	58
12. Prayers,	- - - - -	60
13. Hymns,	- - - -	62

CONTENTS

1	Introduction	5
2	The Ten Commandments	5
3	The Creed	10
4	The Lord's Prayer	12
5	Sacrament of Baptism	18
6	Sacrament of the Lord's Supper	28
7	Order of Salvation in Baptism	32
8	Answers	32
9	Order of Salvation in Baptism	41
10	Questions and Answers for those who would prepare themselves to receive	41
11	The Lord's Supper	45
12	Historical Catechism	47
13	Table of Duties	53
14	Prayers	60
15	Hymns	67

LUTHER'S
SMALLER CATECHISM.

INTRODUCTION.

Q. 1. *What is meant by a religion, in the general sense of the term?*

A. A knowledge of God and particular manner of worshipping him.

2. *How many principal religions are supposed to exist in the world?*

Four; the Heathen, the Mohammedan, the Jewish, and the Christian, which is the true religion.

3. *Whence do Christians derive their knowledge of religion?*

From the whole word of God, but chiefly from the New Testament.

4. *What does the word of God teach us?*

What we are to believe, to experience, and to do, in order to live properly, and to die happy.

5. *What is the Catechism?*

It is a short summary of these Christian doctrines, as taught in the word of God.

PART I.—OF THE TEN COMMANDMENTS.

Exodus xx. Deut. vi. 9. 20. 25.

THE FIRST COMMANDMENT.

“I AM the Lord thy God. Thou shalt have no other Gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under

the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.* 2 Cor. vi. 16. 1 Cor. viii. 4—6. Matt. iv. 10. Rom. ii. 22, 23. Ps. cxv. 3—8.

What is intended by this Commandment?

That we should fear, love, and trust in God above all things.

THE SECOND COMMANDMENT.

“Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.” Ps. lix. 12. Matt. vii. 21. Lev. xxiv. 15, 16.

What is required of us in this Commandment?

That we should so fear and love God, as not to curse, swear, conjure, lie, or deceive in his name; but call upon him in every time of need, and worship him with prayer, praise, and thanksgiving.

* The scriptures narrate the decalogue without divisions, and there existed a difference of opinion, even before the time of Christ, as to the manner in which these precepts ought to be divided. The division above given, is that which has been received by the greater part of the Christian church since the apostolic age. Another division has been adopted by some churches, according to which the above first commandment is divided into two, and the ninth and tenth are united into one. It is a matter of trifling importance which is adopted, provided the whole decalogue be retained.

THE THIRD COMMANDMENT.

“Remember the Sabbath-day to keep it holy
Six days shalt thou labour, and do all thy work :
But the seventh day *is* the sabbath of the Lord
thy God: *in it* thou shalt not do any work, thou,
nor thy son, nor thy daughter, thy man-servant,
nor thy maid-servant, nor thy cattle, nor thy
stranger that *is* within thy gates. For *in* six
days the Lord made heaven and earth, the sea,
and all that in them *is*, and rested the seventh
day: wherefore the Lord blessed the sabbath-
day, and hallowed it. Ex. xxxi. 14. 17. Isa. lviii. 13.
Ps. xxvi. 6. Luke vi. 9. Col. iii. 16.

What is enjoined in this Commandment?

That we should so fear and love God, as not to
despise his word and day, and the preaching of
his gospel; but deem it holy, and willingly hear,
earn, and obey it.

THE FOURTH COMMANDMENT.

“Honour thy Father and thy Mother, that
thy days may be long upon the land which the
Lord thy God giveth thee.” Eph. iv. 3.

What is the signification of this Commandment?

That we should so fear and love God, as not to
despise or displease our parents or superiors;
but honour, serve, obey, love, and esteem them.

THE FIFTH COMMANDMENT.

“Thou shalt not kill.” Gen. ix. 6. Matt. v. 21.
Num. xxxv. 16.

What is the purport of this Commandment?

That we should so fear and love God, as not to

do our neighbour any bodily injury ; but rather assist and comfort him in danger or want.

THE SIXTH COMMANDMENT.

“Thou shalt not commit adultery.” Heb. xiii. 4. Matt. v. 27. 32. 1 Cor. vi. 18, 19.

What do you understand by this Commandment?

That we should so fear and love God, as to live chaste, and undefiled in words and deeds, and each to love and honour his wife or her husband.

THE SEVENTH COMMANDMENT.

“Thou shalt not steal.” Lev. xix. 11. 1 Thess. iv. 3. 6. Ephes. iv. 28. 1 Tim. vi. 6. 10.

What is meant by this Commandment?

That we should so fear and love God, as not to rob our neighbour of his property, or bring it into our possession by unfair dealing or fraudulent means ; but help him to augment and protect it.

THE EIGHTH COMMANDMENT.

“Thou shalt not bear false witness against thy neighbour.” Matt. xv. 19. John viii. 44. Prov. xix. 5. John i. 19, 20. Zech. viii. 16, 17.

What is inculcated in this Commandment?

That we should so fear and love God, as not to belie, betray, slander, or raise injurious reports against our neighbour ; but apologize for him, speak well of him, and put the most charitable construction on all his actions.

THE NINTH COMMANDMENT.

“Thou shalt not covet thy neighbour’s house.”

Deut. v. 21. Mic. ii. 1, 2. Gal. v. 16. Rom. vii. 7, 8.

What is enjoined in this Commandment?

That we should so fear and love God, as not to cherish improper desires for the inheritance or estate of our neighbour, or aim at obtaining it by deceit or the false appearance of a legal right; but be ready to assist and serve him in the preservation of his own.

THE TENTH COMMANDMENT.

“Thou shalt not covet thy neighbour’s wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour’s.” James i. 14, 15. Matt. v. 28. 2 Pet. i. 4. John ii. 15. Matt. xv. 19.

What is required in this Commandment?

That we should so fear and love God, as not even to wish to seduce our neighbour’s spouse, to corrupt or alienate from him his servants, or to force away from him or let loose his cattle; but rather to use our endeavours, that they may continue with, and discharge their duty to him.

What saith the Lord God concerning these Commandments?

He saith: “I the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children to the third and fourth generation of them that hate me, and showing mercy unto

thousands of them that love me and keep my commandments." Nahum i. 2. 2 Pet. ii. 4. 6. Hos. vi. 4. Ps. ciii. 17, 18. Exod. xx. 5, 6.

What do we learn from this declaration?

God threatens to punish all who transgress these commandments; we should, therefore, dread his displeasure, and not act contrary to his laws. But he also promises grace and every blessing to all such as obey these laws; we should, therefore, love and confide in him, and cheerfully do what he commanded us.

PART II.—OF THE CREED.

OR, THE ARTICLES OF THE CHRISTIAN FAITH.

Of what does the first article consist?

Of the Creation.

Rehearse it.

I believe in God the Father, Almighty Maker of heaven and earth.

What do you profess to believe in this article?

I believe that God hath created me and all that exists; that he hath given and still preserves to me my body and soul, with all their members and faculties, and all that I possess: that he richly and daily provides me with all the necessities and enjoyments of life; that he guards me from danger and preserves me from evil; wholly induced by divine, paternal love and mercy, without any claim of merit or worthiness in me, for all which I am in duty bound

to thank, praise, serve, and obey him.—This is most certainly true.

Of what does the second article treat?

Of our Redemption.

Rehearse it.

I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He descended into hell;* the third day he rose again from the dead; he ascended into Heaven, and sitteth at the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead.

What do you profess to believe in this article?

I believe, that Jesus Christ, true God begotten of the Father from eternity, and also true man born of the Virgin Mary, is my Lord; who hath redeemed, purchased, and delivered me, a poor, forlorn, condemned person, from sin, from death, and from the power of the devil; not with gold or silver, but with his holy, precious blood, and with his innocent sufferings and death; in order that I might be his, live under him in his kingdom, and serve him in everlasting righteousness, innocence, and happiness; even as he is risen from the dead, and now lives and reigns to all eternity.—This is most certainly true.

* i. e. Place of departed spirits.

Of what does the third article treat?

Of our Sanctification.

Rehearse it.

I believe in the Holy Ghost, the holy Catholic (universal) Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting.

What do you profess to believe in this article?

I believe, that I cannot merely by my own reason or other natural powers, believe in or come to Jesus Christ, my Lord; but that the Holy Spirit hath called me by the Gospel, enlightened me by his gifts, and sanctified and preserved me in the true faith, in like manner as he calls, gathers, enlightens, and sanctifies the whole Christian church on earth, and preserves it in union with Jesus Christ, by the true faith; in which Christian church he daily and richly forgives me, and all other believers, all our sins: and will, at the last day, raise up me and all the dead, and will grant unto me and all that believe in Jesus Christ, everlasting life. —This is most certainly true.

PART III.—OF THE LORD'S PRAYER.

THE INTRODUCTION.

“Our Father who art in Heaven.” S

What does our Saviour teach us in this preface?

That God would affectionately invite us to believe, and to be assured, that he is truly our

Father, and that we are his children indeed; and to call upon him with all cheerfulness and confidence, even as beloved children entreat a kind and affectionate parent.

THE FIRST PETITION.

“Hallowed be thy name.”

How is this to be understood?

God's name is indeed holy in itself; but we pray in this petition, that it may also be sanctified by us.

When is this effected?

When the word of God is taught pure and unadulterated, and we, as the children of God, live holy lives, conformably to its precepts. To this, may the Lord our Father in Heaven, incline us: But he, whose doctrine and life are contrary to the word of God, dishonours the name of God among us. From this preserve us, O Lord, our heavenly Father!

THE SECOND PETITION.

“Thy kingdom come.”

How is this to be understood?

The kingdom of God will come, indeed, without our prayers; but, we pray, in this petition, that it may also come unto us.

When is this effected?

When our heavenly Father gives us his holy Spirit, so that, by his grace, we believe in his holy word, and live a godly life, here, in time, and in heaven for ever.

THE THIRD PETITION.

Thy will be done on earth as it is in heaven."

How is this to be understood?

God's good and gracious will is done, indeed, without our prayers; but, in this petition, we pray, that it may also be done by us.

When is this done?

When God prevents and destroys all evil counsels and intentions, the will of the devil, of the world, and of our own flesh, which tend to dishonour the name of God among us, and hinder the coming of his kingdom to us; and when he strengthens and preserves us steadfast in his word and faith, unto our end. This is his good and gracious will.

THE FOURTH PETITION.

"Give us this day our daily bread."

How is this to be understood?

God bestows, indeed, unasked, the necessities and conveniences of life, even upon the wicked but in this petition we pray, that he would make us sensible of his mercies, and enable us to receive them with thanksgiving.

What is comprehended in the term, "our daily bread?"

Every thing necessary to the support and comfort of existence; as food and raiment, house and land, money and goods; a kind spouse, good children, faithful servants, righteous magistrates, good weather, peace, health, instruction, honour, true friends, good neighbours, and the like.

THE FIFTH PETITION.

“And forgive us our trespasses, as we forgive those who trespass against us.”

How is this to be understood?

We pray in this petition that our heavenly Father would not regard our sins, nor deny us our requests on account of them; for we merit not one single good thing at his hands; but that, though we very often and greatly offend and deserve severe chastisement, he would of his free grace pardon us and bestow on us what we desire.—We promise also, on our part, heartily to forgive, and willingly to do good to those by whom we have been offended.

THE SIXTH PETITION.

“And lead us not into temptation.”

How is this to be understood?

Properly speaking, God tempts no man to evil; but we pray in this petition, that God would protect and preserve us from the devil, the world, and our own deceitful hearts; and not suffer us to be seduced by them into unbelief, despair, or any other great and shameful sins; and that, though we may be tempted and assaulted by them, we may nevertheless conquer, and finally obtain the victory over them.

THE SEVENTH PETITION.

“But deliver us from evil.”

How is this to be understood?

We pray in this petition, as in a summary, that our heavenly Father would vouchsafe to

deliver us from evil and suffering, whether it affect the soul or the body, property, or character; and at last, when the hour of death shall arrive, grant us a happy end, and graciously take us from this world of imperfection and sorrow to himself in heaven.

THE CONCLUSION.

“For thine is the kingdom, and the power and the glory, for ever and ever. Amen.”

What signifies the word, “Amen?”

The assurance, that such petitions are acceptable to my Father in heaven, and heard of him; for he himself has commanded us thus to pray, and has promised to hear our supplications. Amen, amen, signifies yea, yea, it shall be so.

PART IV.—OF THE SACRAMENT OF BAPTISM

Matt. xxviii. 18, 20. Mark xvi. 15, 16. Luke iii. 3. Col. ii. 11, 12, 13. Gen. xvii. 9, 14. Rom. iv. 11.

What is Baptism?

Baptism is not mere water; but it is that water which the ordinance of God enjoins, and which is connected with God's word. Ephes. v. 25, 26. John iii. 5. Luke iii. 2.

What is that commandment of God?

That, which our Lord Jesus Christ gave his disciples, Matt. xxviii. 19: “Go ye, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

What are the benefits of Baptism?

It causes* the forgiveness of sin, delivers from death and the devil, and gives everlasting salvation to those that believe, as the word and promise of God declare. Mark i. 4. Gal. iii. 26, 27
 Tim. iii. 5. Rom. vi. 3, 4. Ephes. v. 26, 27. Col. ii. 12. 1 John iii. 1, 2.

Which are these words and promises of God?

Those, in which our Lord declares, Mark xvi. 16: "He, that believeth and is baptized, shall be saved; but he, that believeth not, shall be damned." Mark xvi. 15, 16. 1 Peter iii. 21. Rev. viii. 37.

How can water produce such great effects?

It is not the water that produces them, but the word of God, which is connected with the water, and our faith confiding in this word of God, in the use of baptismal water. For, without the word of God, the water is mere water, and no baptism; but with the word of God it is a baptism, that is, a merciful water of life, and a laver of regeneration in the Holy Ghost: as St. Paul says to Titus, iii. 5, 6. "According to his mercy hath he saved us by the washing of regeneration and the renewing of the Holy Ghost; which he hath shed on us abundantly through Jesus Christ our Saviour," that thereby we might be made righteous, and be heirs according to the hope of everlasting life. Tim. iii. 5, 6, 7. Gal. iii. 26, 27. Ephes. v. 26, 27.

* That is, it is one of the appointments for obtaining those blessings.

What does such water-baptism signify ?

It signifies, that the old Adam, with all sinful lusts and affections, should be drowned and destroyed by daily sorrow and repentance; and that a new man should daily arise, that shall dwell in the presence of God in righteousness and purity for ever. 1 Pet. iii. 20. 1 Cor. x. 2. Gal. v. 24. Col. iii. 5. 10. Rom. vi. 12.

Where is this said in the scriptures ?

St. Paul, in his epistle to the Romans, vi. 4. says: "We are buried with Christ by baptism into his death; that, like as he was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life."

Do the scriptures prescribe any particular quantity of water, or mode of applying it in baptism ?

They do not.

Does the meaning of the word baptism itself, in the scriptures, throw any light on this subject ?

The apostle Paul, in Heb. ix. 10, calls the ritual purifications of the Jews "divers baptisms," (see the Greek) and, by referring to Numbers xix. 13. 18, 19, 20, 21, where these baptisms are described, we find, that some of them were certainly performed by sprinkling and pouring the water, and others, perhaps, by immersion.

What appears to have been the practice of the apostles ?

Sometimes they baptised either in or at running water, and, at other times, in houses, Acts xvi. 33; but in no case is it mentioned, how they applied the water.

What do you infer from all these facts ?

That any quantity of water, in any way applied by an authorized person, in the name of the Father, Son, and Holy Spirit, constitutes christian baptism.

Who are the proper subjects of baptism ?

Adult believers, and also infants.

Have we a right to exclude infants from baptism?

We certainly have not; because,

1. *God expressly established infant-membership in his church*, at its first visible organization, and never since withdrew this privilege. Gen. xvii. 12. He that is eight days old shall be circumcised among you, &c.

Hence, as the covenant, (and church,) then established by God, was "everlasting," v. 7, it must, as the apostle teaches, Rom. xi. 20. 24, extend to the end of the world substantially the same church. And, as God established infant-membership in it, no one can revoke it, but God himself, which he has not done.

2. Our *Saviour expressly commands* his followers, to make disciples of *all nations*, by baptising them, Matt. xxviii. 18. 20; and says nothing about excepting children. Hence, as children had been admitted to the church for 1900 years, and as the Jews had never heard of a church of God from which children were excluded, it would have been necessary for the Saviour expressly to except children, if he had wished them excluded. But this he has not done, therefore he did not intend that we should.

3. We are expressly told that the *apostles baptised whole families*, which, it is reasonable to suppose, contained children. Acts xvi. 33; 16. 15.

4. Origen, who was born only 85 years after St. John died, and other christian fathers, assert that *infant baptism was handed down to their age from the days of the apostles*.

Has infant baptism been the almost universal practice of the church?

It undoubtedly has been. During the first four hundred years from the formation of the christian church, neither any society of men, nor any individual, denied the lawfulness of baptising infants. Tertullian only urged the delay of baptism to infants, and that not in all cases. And Gregory only delayed it, perhaps, to his own children.

In the *next seven hundred years*, there was not a society, nor an individual, who even pleaded its delay, much less any who denied the right or duty of infant-baptism.

In the year 1120, one sect rejected infant-baptism, but it

was opposed by the other churches as heretical, and soon came to nothing.

From that time, no one opposed the baptism of infants until the year 1522; since which time, also, the great body of the christian church has continued to practise infant-baptism.

What is required of those, who were baptised in their infancy?

That they should make a personal profession of religion, that is, should "*confirm*" the vows made for them at their baptism, so soon as they attain the years of discretion.

PART V.—OF THE SACRAMENT OF THE ALTAR, OR, LORD'S SUPPER.

1 Cor. xi. 20. 23. Exod. xii. 3. 5. 7. 9, 10. 26, 27.

What is the Sacrament of the Altar?

It is the body and blood of our Lord Jesus Christ,* under the external signs of bread and wine, given unto christians to eat and drink, as it was instituted by Christ himself. 1 Cor. x. 16.

17. xi. 29. 23

Which are the words of the institution of the Sacrament?

* "The Lutheran church," says the celebrated Dr. Mosheim, "does not believe in impanation, nor in subpanation, nor in consubstantiation; nor in a physical or material presence of the body and blood of the Saviour." *Elementa Theol. Dog. in loc.*

But she maintains that the Saviour fulfils his promise, and is actually present, especially present, at the holy supper, in a manner incomprehensible to us, and not defined in scripture. And why should it be thought a thing impossible, that he, who fills immensity with his presence, should be there, where his disciples meet to celebrate his dying love?

The holy evangelists, Matthew, Mark, and Luke, together with the holy apostle, St. Paul, write thus: "Our Lord Jesus Christ, in the night in which he was betrayed, took bread; and when he had given thanks, he brake it and gave it unto his disciples, saying, Take, eat, this is my body which is given for you. Do this in remembrance of me. Likewise, after the supper, he took the cup, gave thanks, and gave it to them, saying, Drink ye all of this; this cup is the New Testament in my blood, which is shed for you and for many, for the remission of sins. Do this, as often as ye drink it, in remembrance of me." Matt. xxvi. 26, 28. Mark xiv. 22, 23, 24. Luke xxii. 14, 20. 1 Cor. xi. 23, 26. Gal. iii. 15.

What are the benefits derived from thus eating and drinking in the Lord's Supper?

They are pointed out in those words of the institution, "Given and shed for you for the remission of sins:" which words show us, that forgiveness of sin, life and salvation, are imparted to us in the sacrament; for where there is remission of sins, there of course is also life and salvation.

How can corporeal eating and drinking produce such great effects?

It is not the eating and drinking that produces them, but that solemn declaration, "which is given and shed for you, for the remission of sins;" which words, besides the literal eating and drinking, are considered as the chief thing

in the sacrament. Wherefore, whoever truly believes these words, has what they promise, even the forgiveness of sin.

Who is it that receives the Sacrament worthily?

Fasting and bodily preparation, are indeed a good external discipline; but he alone is truly worthy and well prepared, that believes in these words, "Given and shed for you for the remission of sins." But whoever is void of this faith, or doubts in his mind, is unworthy and unfit; for the words, "for you," require truly believing hearts.

PART VI.—THE ORDER OF SALVATION.

In short and simple Questions and Answers.

1. *Question.* What is your state by nature?

Answer. I am a sinful being.

Psal. li. 4.

2. Who created you?

God created me.

Gen. i. 27

3. Do you believe that there is a God?

Yes, I believe that there is a God. Heb. xi. 6.

4. Can we see God?

No, here we cannot see God.

John i. 18. 1 Tim. vi. 16.

5. What is God, that we cannot see him?

God is a spirit, John iv. 24. or an uncreated, spiritual, most perfect being.

6. Are there more Gods than one?

No, there is but one God.

Mark xii. 29.

7. How is this one God called?

The one God is called Father, Son, and Holy Ghost.

Matt. xxviii. 19.

8. Are not Father, Son, and Holy Ghost, three Gods?

No, Father, Son, and Holy Ghost, are three persons, and these three persons are one God.

1 John v. 7.

9. Has God no beginning?

No, God is eternal, and has neither beginning nor end.

Psal. xc. 1.

10. Where is God?

God is every where present.

Psal. cxxxix. 7. 10.

11. Does God see and hear all things?

Yes. God knows every thing that takes place in the whole world.

Jeremiah xxiii. 24.

12. Is God omnipotent?

Yes, God is almighty, and can do whatsoever he pleases.

Ps. cxv. 3.

13. Did God create the whole world?

Yes, God is the almighty maker of heaven and earth.

Psal. xxxiii. 6.

14. Can the universe which God created uphold itself.

No, as God created all things, so he preserves and governs them.

John v. Heb. i. 3. Psal. cxlvii. 5

15. But does sin also proceed from God?

No, from God no evil can proceed.

Psal. v. 5.

16. Is God free from sin, and altogether holy and good?

Yes, God is the chief good, and there is no evil in him.

Luke xviii. 19. Deut. xxxii. 4. He is true, Ps. xxxiii. 4. holy, Isa. vi. 3. just, Ps. cxlv. 17, and gracious.

Psal. ciii. 8. 13.

17. But how did you become a sinner?

I inherited my depraved nature from Adam, the first man. Romans v. 12.

18. How many persons did God at first create?

God at first created two human beings, namely, Adam and Eve. Gen. i. 27

19. What are the constituent parts of man?

Every man consists of a soul and body.

1 Cor. vi. 13. Eccl. xii. 7.

20. Out of what did God create the first man?

God made the first man out of the dust of the earth. Gen. ii. 7

21. But how did God give unto him a soul?

God breathed into his nostrils the breath of life, and thus man became a living soul.

Gen. ii. 7

22. In whose likeness was man originally created?

Man was a beautiful image of God, particularly with respect to his soul, and also with respect to his body. Gen. i. 27.

23. What is the soul of man?

The soul is a created spirit, possessed of understanding and will. Luke xxiv. 39. Sir. xvii. 5.

24. In what state was the understanding of man originally formed?

His understanding had a heavenly knowledge of God and his will. Col. iii. 10.

25. What was the original state of his will?

The will had a divine power to love and do that which is good, and to hate and avoid evil.

Ephes. iv. 24.

26. What is the body of man?

The body is the visible part of man, with which the soul is united. Matt. x. 28.

27. How was the body of man constructed?

The body of man, before the fall, was holy, beautiful, and immortal.

Wisd. ii. 23.

28. Was man entirely free from sin and misery, when God created him?

Yes, man had at first no sin, nor any misery either in body or soul.

Gen. i. 31.

29. But how did Adam and Eve become sinners?

Adam and Eve fell from God.

Gen. iii.

30. Who seduced our first parents?

The devil seduced them.

Wisd. ii. 23. 25.

31. What were the devils at first?

The devils were at first good angels.

John viii. 44.

32. Who created the angels?

God created many good angels.

Col. i. 16

33. What are the good angels?

They are holy and happy spirits.

Heb. i. 14.

34. What is the employment of the good angels?

They praise God, serve him, and protect the righteous.

Psal. ciii. 20. Psal. xxxiv. 8.

35. How did some good angels become devils?

Many good angels fell from God, and lost their original holiness.

John viii. 44.

36. What are the bad angels?

They are unholy and unhappy spirits.

Ephes. vi. 12.

37. What is the employment of the bad angels?

They endeavour to oppose the glory and will of God, and to seduce men to sin.

2 Cor. iv. 4. 1 Peter v. 8.

38. To what does the devil seduce men?

The devil seduces men to disobedience toward God.

2 Cor. xi. 3.

39. What was the nature of Adam's fall?

The fall of Adam consisted in this, that man alienated his heart from God to the devil.

Acts xxvi. 18.

40. Wherein did Adam and Eve externally manifest their disobedience toward God, and their obedience to the devil?

Adam and Eve ate of the fruit, which God had commanded them not to eat.

Gen. iii. 6. Gen. ii. 16, 17.

41. What did man lose, when he became obedient to the devil and fell from God?

Man lost the beautiful image of God, and became an image of the devil.

Ephes. ii. 1. 3.

42. What was the state of the soul and body of man after the fall?

Soul and body became unfit for any thing good, and prepared for, and inclined to, evil.

Gen. vi. 5.

43. How did sin come upon all men?

By the fall of Adam, sin and death came upon all men.

Romans v. 12.

44. What is sin?

Sin is every thing that is evil and unrighteous, or every thing that is contrary to the law of God.

1 John iii. 4.

45. How is that sin called which we inherited from Adam?

The sin which we inherited from Adam is called original sin, Psal. li. 7. (or natural depravity).

46. Whence, therefore, does sin proceed?

Sin proceeds from the devil and from man.

1 John iii. 8. Romans v. 12

47. Do we not ourselves also commit sin?

Yes, we daily commit very many sins.

Psal. xix. 13.

48. How are those sins called which we commit?

The sins which we commit are called actual sins.

Mark vii. 21, 22.

49. How do we commit actual sin?

We sin daily in thoughts, in looks, in words, and in deeds.

Matt. xv. 19. Gen. iv. 6, 7. Matt. xii. 36. Gal. v. 19. 21.

50. How many kinds of sin are there?

Two—original and actual sin.

51. What is original sin?

Original sin is the inbred depravity of our nature, which renders us incapable of doing good, and inclined to every species of evil.

John iii. 6. Romans iii. 12.

2. What is actual sin?

Actual sin is every omission to do good, and every commission of evil, whether performed internally by thoughts and desires, or externally by looks, words, and deeds.

Matt. ix. 4. Psal. xxxix. 2. Col. iii. 5. 9. Ephes. v. 3, 4. James iv. 17.

53. How do we make ourselves partakers of other men's sins?

When we command, advise, or approve of evil, and do not prevent or reprove it, or make it manifest, that it may be punished, we make ourselves partakers of other men's sins.

1 Tim. v. 22.

54. What do we all deserve by our sins?

We all deserve the wrath and displeasure of God, temporal death, and eternal damnation.

Romans i. 18.—ii. 8, 9.—v. 12.—vi. 23. Matt. vii. 19.

55. Must all men now necessarily be lost for ever?

No, we can obtain the lost salvation again.

Romans v. 18, 19.

56. Who interfered in our behalf, that we should not be eternally lost?

God graciously extended his mercy to us and to all men.

Jer. xxxi. 3. 1 Tim. ii. 4.

57. When did God determine to have fallen mankind redeemed?

God determined in eternity to have all mankind redeemed, and to bestow salvation on believers.

Ephes. i. 4. 6. John iii. 18. 36.

58. When did God promise a Redeemer?

Immediately after the fall, God promised to give us a Redeemer.

Gen. iii. 15. John iii. 16.

59. Who is this our Redeemer?

Jesus Christ is our Redeemer.

Luke ii. 11

60. What is meant by the name *Jesus*?

Jesus means Saviour.

Matt. i. 21

61. What does the name *Christ* mean?

Christ means the *anointed*, and is equivalent to Messiah.

Acts x. 38

62. Who is Christ?

Christ is the Son of God, true God and man.

Matt. xvi. 16. 1 John v. 20. John i. 14.

63. Did God give us his Son as a Redeemer?

Yes, God gave us his Son, when the Son of God became man.

Gal. iv. 4.

64. Of whom was Christ born?

Christ was born of the Virgin Mary.

Matt. i. 23. Isa. vii. 14.

65. Why was it necessary that Christ should become man?

It was necessary that Christ should become

man, in order that he, by submitting to sufferings and death, could redeem us. Heb. ii. 14. 17.

66. Why was it requisite that Christ should also be true God?

Christ had to be true God, in order that his redemption might have the efficacy to produce reconciliation with God. Romans v. 10.

67. By what did Christ redeem us, and produce reconciliation with God?

Christ effected reconciliation with God by his obedience unto death. Phil. ii. 8.

68. What did Christ fulfil in our stead?

Christ in our stead yielded a perfect obedience to the whole law. Matt. v. 17.

69. What did Christ take upon himself?

Christ took upon himself the guilt and punishment of our sins. Isa. liii. 5, 6. John i. 29.

70. What did Christ suffer for us?

Christ died for us, and shed his blood for us, on the cross. Romans v. 8. 1 Peter ii. 24.

71. Did Christ remain dead in the grave?

No, Christ arose again on the third day.

Luke xxiv. 26. 2 Tim. ii. 8.

72. Where did Christ remain after his resurrection?

Christ visibly ascended to heaven. Acts i. 9.

73. Where did Christ seat himself?

Christ sitteth on the right hand of God, to bestow on men the purchased salvation.

Mark xvi. 19, 20.

74. Whom did Christ redeem?

Christ redeemed all men. 1 Tim. ii. 6. 1 John ii. 2.

75. From what did Christ redeem us?

Christ "redeemed us from all iniquity," from death, and from the power of the devil.

1 John i. 7. Titus ii. 14. 2 Tim. i. 10. Heb. ii. 14.

76. What did he purchase for us?

Christ purchased for us the favour of God, the gracious influence of the Holy Ghost, and eternal salvation.

John i. 16, 17.—xvi. 7. Heb. vii. 25.—ix. 15.

77. Will all men therefore be saved?

No, comparatively few will be saved.

Matt. vii. 14. Luke xiii. 24.

78. Whose fault is it, that so many will still be eternally lost?

Men are themselves the cause of their damnation, if they determine to remain in their sins.

Matt. xxiii. 37. 2 Peter iii. 9.

79. What persons will be saved?

Those who receive Christ by faith will be saved.

John iii. 16. 36

80. Can you believe in Christ by your own strength?

No, I cannot believe in Christ by my own reason or strength.

1 Cor. ii. 14. John vi. 29

81. For what must you pray to God, in order that you may obtain strength to believe?

I must pray to God for the influence of the Holy Ghost.

1 Cor. xii. 3. Luke xi. 13.

82. What does the Holy Ghost do for us?

The Holy Ghost sanctifies us. Rom. xv. 16.

83. Are you not holy by nature?

No, by nature I am unholy. Gen. vi. 5. Rom. iii. 10.

84. What makes you unholy?

Sin makes me unholy. Psal. li. 4. 7

85. How can you now become holy?

When I am delivered from my sins, then I shall be holy. 1 Cor. vi. 11. 1 John i. 7.

86. What does the Holy Ghost do, when he delivers us from our sins and makes us holy?

The Holy Ghost calls, enlightens, sanctifies, and preserves us. 2 Thess. ii. 14. 2 Tim. i. 9. 2 Cor. iv. 6. 2 Peter i. 19. Titus iii. 5. 7. Phil. i. 6

87. How does the Holy Ghost call us?

When we hear the word of God, the Holy Ghost calls us from sin and from the power of the devil back to God. Acts xxvi. 18.

88. How does the Holy Ghost enlighten and sanctify us?

The Holy Ghost works in us faith in Christ, and makes us entirely new creatures.

John vi. 21. Eph. i. 16. Psal. li. 12. Ezek. xxxvi. 26, 27.

89. Has faith then, such great power as to deliver you from your sins and make you holy?

Faith has the power to make a sinner righteous and holy.

Rom. iv. 3. 5. Acts xv. 9.—xxvi. 18. John i. 12, 13.

90. How does faith make you righteous before God?

When my faith embraces Christ, then have I the righteousness of Christ, and forgiveness of all my sins. Romans iii. 24, 25.

91. How does faith make us holy?

Faith restores the image of God in us, that we can rule over our sins and live holy.

Gal. vi. 15.—v. 6. 2 Cor. iii. 18. Rom. vi. 12. 1 Pet. iv. 6.

92. Where did the Holy Ghost begin this sanctification in you?

In the holy ordinance of Baptism, the Holy Ghost began this sanctification in me.

Titus iii. 5. 7.

93. What did God promise you in holy baptism?

God promised, and also bestowed upon me the forgiveness of sins, life and salvation.

Acts ii. 38. 1 Peter iii. 21.

94. But what did you promise God?

I promised that I would renounce the devil and all his works, and all his ways, and believe in God the Father, Son, and Holy Ghost.

Rom. vi. 2, 3. James iv. 7. Hosea ii. 19, 20. Rev. ii. 10.

95. Through whom did you make this promise in holy baptism?

I made this promise in holy baptism through my sponsors.

96. Whom should men choose as sponsors?

For sponsors, pious christians should be chosen, who themselves keep their baptismal vows.

Psal. l. 5. 16.

97. What is the duty of sponsors?

The duty of sponsors is to be devout at the baptism, to excite their faith, to pray for the children, and to be diligent in reminding them of their baptismal vows.

1 Cor. xv. 1.

98. Are all baptised persons holy and pious?

No, many fall from their baptismal covenant.

2 Peter ii. 20. 22.

99. Whereby does a person fall from his baptismal covenant?

By wilful sin we fall from our baptismal covenant.

Isaiah lix. 2.

100. What is wilful sin?

When a person sins voluntarily and intentionally, he commits a wilful sin.

Romans vi. 16.—x. 26. Gal. v. 19. 21

101. How can such a wilful sinner be sanctified again ?
He can be sanctified again through the word
of God. John xvii. 17. James i. 21.

102. What is the word of God ?
The whole Bible, or the Holy Scriptures, are
the word of God. 2 Peter i. 21.

103. What must he diligently hear and read, who wishes
to become pious and holy ?

He who wishes to become pious must diligently
and devoutly hear and read the word of God.
2 Peter i. 19.—xvi. 14.

104. How do we hear the word of God devoutly ?
We hear the word of God devoutly, when,
whilst hearing it, we fervently pray for the illu-
mination of the Holy Ghost.

2 Cor. iv. 6. Ephes. i. 17, 18. Psal. cxix. 18. 33, 34.

105. What can we learn out of the word of God ?
Out of the word of God we can learn every
thing that is necessary for our salvation.
Psal. xix. 8. 2 Tim. iii. 15.

106. What does the word of God reprove in us ?

The word of God reproves all our sins.

John xvi. 8. Rom. iii. 20.

107. But to what does the word of God exhort us ?

The word of God exhorts us to repentance
and conversion. Matt. iii. 2. Acts ii. 38.

108. Which, therefore, is the way in which man can be
saved ?

The only order of salvation is repentance, and
particularly faith in Christ. 2 Pet. i. 9.

109. What is repentance ?

Repentance is a change of heart and mind.

Acts xxvi. 18. Romans xii. 2.

110. How many parts has repentance?

Repentance has two parts: sorrow for sin, and faith in Christ. 2 Cor. vii. 10. John iii. 36.

111. What must a person be sorry for, when he wishes to be converted?

He who wishes to be converted, must sincerely study to know his sins, be sorry for them, and hate them. Jer. iii. 13. Psal. vi. 7. Romans xii. 9.

112. What does God do when a person is filled with sincere penitence for his sins, and a sense of his danger?

When a person has been brought to see the danger of his situation, on account of his sins, God works faith in him

Psal. li. 19. Acts xvi. 29. 31

113. In whom must we particularly believe?

We must believe in Jesus Christ our only Redeemer. John iii. 16. Acts iv. 12.

114. Is that a genuine faith when a person boldly, and without sincere repentance, says, "I comfort myself in my dear Lord and Saviour?"

No, where there is no sincere repentance, there is also no true faith. Matt. xxvii. 3. 5. In stance the example of Judas.

115. But when have we a genuine faith in Christ?

We have a genuine faith in Christ when we are alarmed on account of our sins, and sensible of their greatness, and find our only hope and comfort in Jesus Christ.

Psal. vi. 3. 4. 1 Tim. i. 5. Phil iii. 8, 9.

116. What is true faith?

True faith is a confident reliance on the grace of God through Christ, wrought by the Holy Spirit.

Hebrews xi. 1.

117. What must follow, if our repentance is genuine?

Reformation of life must follow repentance.

Matt. iii. 8. James ii. 17.

118. In what does reformation of life consist?

Reformation of life consists in following Christ.

Matt. xvi. 24.—x. 38. Phil. ii. 5.

119. How do you follow Christ?

I follow Christ when I deny all ungodliness, and worldly lusts, and live soberly, righteously, and godly in this world.

Titus ii. 12.

120. Do all wilful sinners become penitent?

No, the majority of men remain impenitent in their sins. John i. 10, 11.

121. Into how many classes, therefore, may men be divided?

Into two classes; some repent and are pious; the majority live without repentance, and are wicked.

Matt. vii. 13, 14.—xii. 24, 38, 47.

122. Can the wicked do no good works?

No, without faith no man can do any thing good.

Heb. xi. 6. Rom. xiv. 23. Matt. xii. 34, 35.

123. But can the believers do good works?

Yes, believers strive from day to day to become more pious.

2 Cor. vii. 1. John xv. 2.

124. But can believers live entirely free from sin?

No, true believers daily commit many sins through infirmity.

1 John i. 8. James iii. 2.

125. What is a sin of infirmity?

When a believer sins through ignorance or incautiousness, he commits a sin of infirmity.

Galatians vi. 1.

126. What does a believer do when he has sinned through infirmity?

A believer sincerely repents of his past sins, and prays God for the forgiveness of them.

1 John i. 9.

127. Does God pardon the sins of believers?

Yes, as long as a believer does not sin wilfully, he has forgiveness with God. 1 John ii. 1.

128. What ought we daily to do, in order that we may not relapse into wilful sin?

We must daily watch and pray.

Matt. xxvi. 41. Ephes. vi. 18.

129. How does a believer watch?

A believer watches when he keeps a guard over all his thoughts, gestures, words, and works.

1 Peter v. 8. Galatians vi. 1.

130. What is prayer?

Prayer is a conversation with God. Ps. xix. 15.

131. How can we, therefore, converse with God in heaven?

By prayer we can converse with God.

Psal. xviii. 7

132. How does God converse with us?

God converses with us through his word.

Psal. cxix. 92

133. What prayer did the Lord Jesus teach us?

Jesus himself taught us the Lord's prayer.

Luke xi. 1. 4.

134. Who can pray acceptably to God?

Every inquiring or believing soul, and also a pious child, can pray acceptably to God. Matt.

vii. 7. Amos v. 4. Ezra viii. 22. Deut. iv. 29.

John ix. 31. Psal. viii. 3.

135. For whom is it our duty to pray?

We must pray for ourselves, for all believers, and for all mankind.

Ephes. vi. 18. Phil. iv. 6 1 Tim. ii. 1. Matt. v. 44.

136. How must we pray?

We must pray in the name of Jesus, with all confidence and hope, as dear children entreat their beloved father.

Heb. iv. 16. John xvi. 23. Matt. vii. 9. 11.—vi. 5.

137. For what things must we pray?

We ought to pray chiefly for spiritual, and also for temporal blessings. Matt. vi. 33.—xviii. 19

138. Where must we pray?

We can and must pray in all places.

1 Tim. ii.

139. When must we pray?

We ought to pray at all times in spirit, and at particular times also with our lips.

Luke xviii. 1. 1 Thess. v. 17. Psal. li. 17, 18.

140. Does God hear our prayers?

Yes, when the righteous cry, the Lord hear-eth them, and delivereth them out of all their troubles.

Psal. xxxiv. 6, 7. 18.

141. How can a person pray to God at all times?

We can always pray by having God before our eyes in our daily business. Gen. xvii. 1.

142. What other means did Christ appoint for the purpose of strengthening the faith of believers?

Christ instituted the Holy Supper to strengthen our faith.

Matt. xxvi. 26.

143. What does the Lord Jesus give you in the Holy Supper?

The Lord Jesus gives me his body and blood.

John vi. 54.

144. How do you receive the body of Christ?

I receive the body of Christ with the bread.

1 Cor. x. 16.

145. How do you receive the blood of Christ?

I receive the blood of Christ with the wine.

1 Cor. x. 16

146. What persons ought to receive the Holy Supper?

None but believers should receive the Holy Supper.

Matt. xxvi. 26

147. What must a believer do when he approaches the table of the Lord?

A believer must examine the various imperfections of his life, beseech God's forgiveness, and reform.

1 Cor. xi. 8. Psal. xix. 13. Luke iii. 8, 9.

148. Shall a wicked man not receive the Holy Supper at all?

A wicked man cannot worthily go to the Lord's table, until he has made a beginning to repent.

Matt. vii. 6.

149. But is it necessary that a believer should often receive the Holy Supper?

Yes, a believer should often partake of the Holy Supper, that he may remain steadfast in religion.

1 Cor. xi. 25, 30.

150. Does a believer always meet with prosperity in this world?

No, believers must enter into the kingdom of heaven through much affliction and sorrow.

2 Tim. iii. 12. 1 Pet. iv. 1.

151. How do the pious fare among the wicked?

The pious are derided and persecuted by the wicked.

Matt. v. 10. John xv. 16.

152. How should the pious conduct themselves amid all their sufferings?

The pious should patiently bear all their afflictions, and love their enemies.

James i. 12. Hebrews xii. 1.

153. Against whom must believers daily contend?

Believers must daily contend against the devil, the world, and their own flesh.

Ephes. vi. 11. John v. 4. Gal. v. 24.

154. When will believers be delivered from all suffering?
In death believers will be delivered from all suffering.

2 Timothy iv. 18.

155. Of what nature is a believer's death?

The death of believers is a happy death.

Phil. i. 23. 2 Cor. v. 4.

156. Whither do the souls of believers go after death?

The souls of believers after death go to God in heaven.

Wisd. iii. 1. Luke xvi. 22.

157. But will the body remain dead in the grave?

No, the bodies of believers will one day rise again in a glorified state.

1 Cor. xv. 42.

158. Who will raise the dead?

Christ will, at the last day, awaken all the dead.

John v. 25, 28, 29.

159. Is the death of the wicked also a happy death?

No, the death of the wicked is an unhappy death.

Luke xvi. 23.

160. But if the wicked before their death pray fervently, and receive the Holy Supper, do they not then certainly die happy?

No, if the wicked do not sincerely repent before their death, neither external prayer, nor the Holy Supper, will profit them.

Matt. vii. 21.

161. Will the wicked also rise at the last day?

Yes, the wicked also shall be awakened.

Daniel xii. 2.

162. Will each soul be reunited to its body?

Yes, the souls, as well of the wicked as of the pious, will again be united with their bodies.

Job xix. 25.

163. What will take place at the last day?

Christ will hold judgment over all men.

John v. 22. 2 Cor. v. 10. Matt. xii. 36.

164. How will he introduce the faithful into glory with their souls and bodies?

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. xxv. 34.

165. How will he sentence the ungodly into eternal damnation?

Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

Matt. xxv. 41.

166. What else will occur at the last day?

At the last day heaven and earth shall pass away.

Luke xxi. 33. 1 Peter iii. 10

167. What will be the situation of men in eternity?

The damned will suffer eternal pain in hell; but the elect will see God and their Saviour, and enjoy eternal happiness.

Matthew xxv. 46. 1 Peter i. 8, 9.

168. What do you wish to learn from these christian doctrines?

I will heartily beseech God that he would daily enable me to see more of the greatness of my sins, and of the grace of Jesus Christ; that he would guard me that I walk not with the wicked world, and be damned with it; but that I may live in the daily exercise of repentance and faith.

1 Peter iv. 2, 4.

69. What consolation will this afford you?

If I live in repentance and faith, I am a child of God, I have the forgiveness of my sins, I shall die happy and receive eternal life. Rom. viii. 16, 17

PART VII.—THE ORDER OF SALVATION,

IN SYSTEMATICAL CONNEXION.

Or an Analysis of the Doctrines of Christianity, which may be divided into two parts, the first of which treats of God, and the second of Man.

First. Of God.

I. The *knowledge* of God we derive in some degree from
a the contemplation of the works of nature. Ps. xix. 2; but
b more particularly from the holy scriptures. John v. 39.

II. The *nature* of God, concerning which the scriptures declare,

a there is but one God. Mark xii. 29.

b that there are three persons in the Deity. Matt. xxviii. 19.

c that God is a spirit. John iv. 24; the highest good, Matt. xix. 17, and also eternal, almighty, omniscient, omnipresent, holy, righteous, true, and benevolent. 1 Tim. vi. 15, 16. Jer. xxxii. 17—19.

III. The *works* of God.

A. Creation. God made all things in six days. Ps. xxxiii. 6. These works are divided into,

1. visible, the principal of which is man. The first of the human race were Adam and Eve. Gen. i. 27.

2. invisible, the principal of which are angels;

a good angels, holy and perfect spirits. Heb. i. 14. governing the world under God, and particularly protecting the virtuous. Ps. xxxiv. 8. xci. 11. ciii. 20. Matt. xviii. 10.

b bad angels, devils fallen from God. John viii. 44. 1 Peter v. 8. Their chief is called Satan, Rev. xii. 9.

B. Preservation. God supports and governs all things. Acts xvii. 28. The divine providence may be considered as universal, Ps. civ. 28; as particular, Isa. xli. 4; and as most particular, Matt. x. 30.

Second. Of MAN, who is to be considered in four states, viz.

I. *The state of Innocence.* Man was created without sin after the pure image of God. Gen. i. 26, 27. The image

of God consisted in the conformity of man to his Creator with respect to his soul, which is a spirit endowed with understanding, and free will. Eph. iv. 24. Col. iii. 10.

II. *The state of Sin.* Man, through the fall of Adam, is involved in sin and death. Rom. v. 12.

The first sin of Adam, was a proof of his heart being alienated from God, and his affections being placed on objects which were displeasing to God. Rom. v. 19.

Sin is unrighteousness, or whatever is contrary to the law of God, 1 John iii. 4; and is twofold:

a original, that with which we are born. Ps. li. 7. Rom. vii. 7, 18, 23. John iii. 6. It consists in a propensity to things forbidden by the law of God, and an aversion to his will:

b actual. Those sins are so called, which are committed by ourselves, in thoughts (cherished,) words or deeds. James i. 14, 15. They are either voluntary or involuntary. 1 John v. 16.

The remaining strength of our free will, which we have by nature, is not adequate to salvation. 1 Cor. ii. 14. Such, however, as apply it well, will be led to the means of obtaining salvation. Acts x. 6. Eph. v. 14.

III. *The state of Grace*, in which man is redeemed from sin and renewed after the image of God.

Here are to be noticed,

A. The *origin* of grace, the author of which is God the Father, who from all eternity has designed the happiness of man. Eph. i. 3—6.

B. The *purchase* of grace by God the Son, who is to be considered with respect to his person, his offices, and his states.

1. The person or natures of Christ.

His

a divine nature. John i. 1.

b human nature. John i. 14. Heb. ii. 14.

2. The offices of Christ:

a prophetic. Acts iii. 22, 23. Reformation.

b priestly. Heb. vii. 24, 25, 26. Reconciliation.

c kingly. Luke i. 32, 33. Salvation.

The states of Christ:

a humiliation. Phil. ii. 5—8, his conception, birth, sufferings, death, and burial.

b exaltation. Phil. ii. 9—11; his descent into hell, resurrection, ascension, government of the world, and judgment at the last day.

C. The *application* of grace to man is made by the Holy Ghost. Here are to be considered,

1. The *works* of grace or of the Holy Spirit, which are,

a Calling, by which God, through the medium of his word, invites us to be saved. 1 Peter ii. 9. Rev. iii. 20.

b Illumination, by which God dispels the natural darkness of the understanding, restores the liberty of the will, and kindles faith in us. 2 Cor. iv. 6.

c Regeneration, in which God changes our nature, and adopts us as his children by engrafting us into Christ, and making us partakers of his Spirit. 1 Pet. i. 3, 4. 1 John iv. 18.

d Justification, by which God for Christ's sake assures us of the pardon of all our past sins. Rom. iii. 24—26. viii. 1.

Union with God, by which he forms such a spiritual connexion with believers, that they become established in faith, and grow in grace. John xv. 1—5.

Sanctification, by which God strengthens our faith, so that we may in a more perfect manner forsake all evil and do all that which is good. Eph. iv. 22—24. 1 Thess. v. 23, 24.

2. The *means* of grace. These are,

a The word of God, contained in the holy scriptures. 2 Pet. i. 19—21. 2 Tim. iii. 15. This consists of the law. Gal. iii. 19—21, and the gospel. Rom. i. 16, 17.

b The sacraments of the New Testament, viz.

¹ Baptism. Matt. xxviii. 13. Mark xvi. 16. by which such as do not maliciously resist, receive the Holy Ghost. Tit. iii. 5. and are born again. John iii. 5.

² The Lord's Supper. 1 Cor. xi. 23—29. where the body and blood of Christ are in communion with bread and wine. 1 Cor. x. 16.

D. The *reception* of grace by man :

1. The *method* of receiving grace is by repentance or turning to God by a change of the mind. Acts xxvi. 18.

a Definition of repentance : It is a change of the will and of the heart.

- b* The parts of repentance are,
 1 Sorrow for sin. 2 Cor. vii. 10, 11.
 2 Faith in Christ. John v. 24. Heb. xi. 1.
c The fruits of repentance.—These are discovered in a series of good works and upright conduct. Eph. ii. 10.

The auxiliary means of grace besides many others, are “taking up the cross,” and prayer.

- 1 The cross is every kind of affliction which God suffers to come upon his children for their good. 1 Pet. iv. 12.
 2 Prayer is the conversation of the heart with God, by which we ask for and receive grace, strength, and every thing which we need. Matt. vi. 6—8.
 2. The *persons* who receive this grace are the Christian church. 1 Pet. ii. 9.

In this church three particular states are appointed, and their respective duties prescribed, which when duly performed, are calculated to promote salvation :

- a* The ministerial office, whereby provision is made for the religious instruction of the people. 1 Pet. v. 1—5. Heb. xiii. 17.
b The political state or offices, whereby the government of whole nations is regulated. Rom. xiii. 1—7.
c The economical state, whereby the concerns of families are regulated. Eph. v. 25—27, &c. vi. 1, 9.

IV. *The state of Glorification*, in which the righteous will be entirely delivered from all moral evil, and be made eternally happy.

Here we notice,

- a* The four last things which precede it, viz.
 1. Death. Eccl. xii. 7. Heb. ix. 27.
 2. Resurrection from the dead. John v. 28, 29. Dan. xii. 2.
 3. Day of judgment. 2 Cor. v. 10. Matt. xxv. 31, &c.
 4. End of the world. 2 Pet. iii. 10.
b The state of glorification itself—everlasting life. Matt. xxv. 34. 1 John iii. 2.
c The contrary of this, or the state of the wicked, eternal death. Matt. xxv. 46. Luke xxi. 23. 2 Thess. i. 9.

PART VIII.

QUESTIONS AND ANSWERS FOR THOSE WHO WOULD PREPARE THEMSELVES TO RECEIVE THE LORD'S SUPPER.

Dost thou believe that thou art a sinner?

Yes, I believe that I am a sinner.

How hast thou knowledge of it?

From the holy commandments—which I have not kept

Dost thou feel compunction for thy sins?

Yes, it grieves me that I have sinned against God.

What hast thou deserved of God for thy sins?

His wrath and displeasure, temporal and eternal death.

Dost thou hope to be saved?

Yes, it is my hope.

What are the constituents of a well founded hope?

True repentance and faith.

What is understood by repentance?

A total change of the heart and mind.

What is faith?

It is the substance of things hoped for, and the evidence of things not seen.

In whom are we then to believe?

In our Lord and Saviour Jesus Christ?

Who is Christ?

The Son of God, true God and man.

How many Gods are there?

Only one, but three persons, the Father, Son, and Holy Ghost.

What has Christ done for thee, that thou trustest in him?

He died for me, shedding his blood on the cross for the forgiveness of my sins.

Did the Father also die for thee?

No; for the Father and the Holy Ghost are God only; but the Son is both God and man, who shed his blood and died for me.

How dost thou know this?

From the Gospel, from the words of the institution of the sacrament, and from his body and blood which are given as a pledge therein.

Which are those words of the institution?

“Our Lord Jesus Christ, in the night,” &c. &c.

What should we do when we partake of the holy supper of our Lord?

We should make known and remember his death and passion, as he taught us, saying, "Do this, as oft as ye do it, in remembrance of me."

Why should we remember and make known his death?

That we might learn to believe, that no creature could make satisfaction for our sins; but only Christ, who is true God and man; and that we might learn to tremble on account of our sins, to be deeply impressed with a sense of their malignity, to rejoice and confide in Christ, and be saved by faith in him.

What induced Christ to die and to make satisfaction for thy sins?

His great love to the Father, to me, and to all men, as it is written in John xiv. Romans v. Gal. ii. Eph. v

But why wouldst thou receive the sacrament?

That I might learn to believe that Christ, through great love, has died for my sins; and that I might learn from him to love God and my neighbour.

What should encourage and induce the Christian frequently to receive the sacrament of the altar?

The promise and command of our Lord Jesus Christ, and his own spiritual wants of which he cannot but be sensible, and which should induce him to obey the command of Christ, and feel himself encouraged by his promise.

But what shall such persons do who are unable to discover their wants, or feel no particular desire for the sacraments?

Such can have no better direction given them, than to search first, whether they feel sincere repentance for their sins, or whether they be still subject to the temptations of flesh and blood, which they may easily learn from the scriptures. Romans vii. Gal. v.

Secondly, to learn from their own experience in the world, that they are never free from sin and misery, according to the express declaration of the scriptures. John xv. 16. 1 John ii. 15.

Thirdly, to inquire whether they are not deluded by the evil spirit, who daily besets them, and disturbs their inward and outward peace, as the scriptures declare. John viii. 16. 1 Peter v. 2. 2 Tim. ii. 2. Eph. vi.

PART IX.—HISTORICAL CATECHISM.

THE OLD TESTAMENT.

1. *Who was the Maker of the world?*

The almighty God made the heavens and the earth, and all things that are in them, about 5832 years ago.

2. *How long was God in making the world?*

He made it by his word, in the space of six days; and he rested on the seventh, and called the day holy.

3. *Who were the first man and woman that God made?*
Adam and Eve.4. *In what state did God make them?*

God made them in his own likeness, in a holy and happy state.

5. *How did they behave themselves? Did they continue in this state?*

No: they sinned against God, by eating of the fruit of a certain tree, which God had forbid them, upon pain of death.

6. *How came they to eat of this fruit?*

The evil spirit, that lay hid in the serpent, persuaded Eve to eat of it; and she persuaded Adam.

7. *What mischief followed from hence?*

Sin and death were brought into this world by Adam's disobedience, and spread among all his children.

8. *Were Adam's children all sinners?*

All of them were born in sin; but there were some in those early times, who learned to know and worship the Lord, and were called the sons of God.

9. *Did the knowledge and worship of God abide in their families?*

In following ages, all mankind grew so bad, that God drowned the world by a flood of water.

10. *Who was saved when the world was drowned?*

Noah the righteous man was saved, with all his family, and a few living creatures of every kind.

11. *How was Noah saved?*

In an ark, or great vessel of wood, which God taught him to build.

12. *Who were the sons of Noah?*

Shem, Ham, and Japheth; and by them the world was peopled after the flood.

13. *What crime was Ham guilty of?*

He made sport with his father; and he was cursed.

14. *What did Shem and Japheth do?*

They concealed their father's shame; and they were blessed.

15. *Who was God's special favourite in the family of Shem?*

Abraham, who was called the father of believers, and the friend of God.

16. *Why was he called the father, that is, the pattern of of believers?*

Because he believed some strange promises of God, contrary to the present appearances of things.

17. *What were those promises?*

1. That he should have a son by Sarah his wife, when he was a hundred years old, and she ninety.

2. That his children should possess the land of Canaan, wherein he had not a foot of ground.

3. That all nations should be blessed by his offspring, that is, CHRIST.

18. *Why was Abraham called the friend of God?*

Because God made many visits to him; and he was very obedient to God.

19. *What was the first great instance of Abraham's obedience?*

He left his own country at God's command, not knowing whither he was to go.

20. *What was another great instance of Abraham's obedience?*

He was ready to offer up in sacrifice his beloved son Isaac, at the command of God.

21. *Was Isaac a good man?*

Yes: he feared the God of his father Abraham, and he went out to pray or meditate in the fields.

22. *Who were Isaac's two sons?*

Esau the eldest, and Jacob the youngest.

23. *What is remarkable concerning Esau?*

He despised the privilege of being the first-born, and sold it to Jacob for a mess of pottage.

24. *What is written concerning Jacob?*

He obtained his father's blessing by deceit, as well as his brother's birthright by craft.

25. *Why was his name called Israel?*

Because he afterwards became a very good man, and prayed, and prevailed for a blessing from God.

26. *How many sons had Jacob or Israel?*

Twelve; who were called the twelve Patriarchs, or fathers of the twelve tribes of Israel.

27. *Who was the most famous of Israel's sons?*

Joseph, whom his brethren sold into Egypt; and he afterwards became the ruler of the land, under Pharaoh the king.

28. *Did not he then revenge himself upon his brethren?*

No: he sent for them and their families, together with his father, in the time of famine, and fed them all in the land of Egypt.

29. *Did the families of Israel continue to dwell in Egypt?*

Yes; till another Pharaoh, king of Egypt made slaves of them, and drowned their children; and then God delivered them by the hand of Moses.

30. *Who was this Moses?*

He was one of the children of Israel, who was wondrously saved from drowning, by Pharaoh's own daughter, when he was a child.

31. *How did God appoint him to deliver Israel?*

God appeared to him in a burning bush, as he was keeping sheep, and sent him to Pharaoh, to bid him let Israel go.

32. *What did Moses do to prove that God had sent him?*

He wrought several miracles, or signs and wonders, in the sight of Pharaoh.

33. *How did Moses at last deliver the people from their slavery?*

When Pharaoh refused to let the people go, God gave him power to smite Egypt with many plagues.

34. *What was the last of these plagues, which procured the release of Israel?*

An angel destroyed all the first-born of the Egyptians in one night: but he passed over, and did not hurt any of the families of Israel.

35. *How was this deliverance of Israel kept in remembrance to following ages?*

God appointed the yearly sacrifice of a lamb in every family; which was called, "The feast of the passover."

36. *When Pharaoh let Israel go out of Egypt, how did they get over the Red Sea?*

Moses, with his rod, divided the waters of the sea asunder, and the people went through upon dry ground.

37. *What became of the Egyptians that followed them?*

When Moses stretched his hand over the sea, the waters returned upon the Egyptians, and they were all drowned.

38. *Whither did the children of Israel go then?*

They went through the wilderness wheresoever God guided them, by a pillar of cloud in the day-time, and a pillar of fire in the night.

39. *How long was it before they came to the land of Canaan, which God promised?*

They wandered forty years in the wilderness, for their sins.

40. *What did they eat all that time?*

God fed them with manna, or bread that came down every night from heaven.

41. *What did they drink in the wilderness?*

Moses smote the rock with his rod, and waters gushed out in a river that followed them.

42. *What did they do for clothes during these forty years?*

Their garments waxed not old, nor did their shoes wear out.

43. *What were the laws which God gave the Israelites when he chose them for his own people?*

Some general laws that related to their behaviour as men, some special rules relating to their religion as a church; and others about their government as a nation.

44. *What were the general laws which related to their behaviour as men?*

Those laws which are commonly called moral, and which belong to all mankind. These are chiefly contained in the ten commandments.

45. *In what manner was this moral law, or ten commandments, given them?*

God first spoke it to them from mount Sinai, with thunder and lightning; and then wrote it for them in two tables of stone.

46. *What were the special laws which God gave them, relating to their religion as a church?*

Many rules about their worship of God, their priests and sacrifices, about sprinkling of blood and washing with water, about holy times and holy places.

47. *What was the chief design of these ceremonies ?*

Partly to keep them from the idolatry and evil customs of other nations, and partly to figure out the blessings of CHRIST and the Gospel.

48. *What were their laws, considered as a nation ?*

Such as related to their peace and wars, to their houses and lands, to their wives and servants, to their life and limbs.

49. *Why did God himself give them such particular rules, about these common things ?*

To distinguish and keep them separate from all other nations, and to show that he was their King, as well as their God.

50. *Were the people of Israel obedient to God, in their travels through the wilderness ?*

No : they sinned grievously against him ; and they were often punished by the hand of God : but he would not utterly destroy them.

51. *Who brought them into the land of Canaan, after their forty years wandering in the wilderness ?*

Moses being dead, Joshua (whose name is the same with Jesus,) brought them into the promised land.

52. *Did the Israelites behave themselves better when they were come to Canaan ?*

No : they frequently fell into idolatry, and worshipped the false gods of the nations round about them.

53. *In what manner did God show his displeasure for this sin ?*

He gave them up sometimes into the hands of their enemies, who plundered them, and made slaves of them.

54. *How did God deliver them from the hands of their enemies ?*

When they cried to the LORD, he raised up judges, who subdued their enemies, and delivered the people.

55. *What were the names of some of the chief of these judges ?*

Gideon, and Jephthah, Samson, Eli, and Samuel.

56. *Who governed the people of Israel after the judges ?*

They desired a king like other nations ; and God bid Samuel anoint Saul to be the first of their kings.

57. *How did Saul behave himself ?*

He governed well for a little time ; but afterwards he rebelled against God and God removed him.

58. *What became of Saal at last?*

Being forsaken of God, and being wounded in battle by the Philistines, he fell on his own sword, and died.

59. *Who was the second king of Israel?*

David, who was raised to the kingdom, from keeping of sheep.

60. *What was David's character?*

He was a prophet and a man after God's own heart, who delivered Israel from their enemies, and ruled them well.

61. *But was not David guilty of some great sins?*

Yes; and God punished him for them, in the great troubles he met with in his family.

62. *Who was the third king of Israel?*

Solomon, the son of David, who was the wisest of men.

63. *What did Solomon do for God, and for the people?*

He built a very glorious temple, for the worship of God, at Jerusalem; and he raised the nation of Israel to their highest glory.

64. *What became of the people of Israel in following ages?*

They were divided into two kingdoms, which were called the kingdom of Judah, and the kingdom of Israel.

65. *How did they behave themselves toward God, after this division?*

Most of their kings, as well as the people, provoked God by their idols and their great wickedness.

66. *How did God punish them for these crimes?*

When they would not hearken to the prophets, which God sent among them, they were carried away captive by their enemies, into the land of Assyria.

67. *Did they never return again to their own land?*

Yes: after seventy years captivity, the tribe of Judah returned, with many of Benjamin and Levi; and they were all called Jews.

68. *What did they do at their return?*

They built the city of Jerusalem and the temple again, and they set up the worship of the true God.

69. *Did they continue afterwards to obey God, and dwell in their own land?*

Though they were guilty of many sins, yet they never fell to the worship of idols again; nor were they ever wholly driven again out of their own land, till after the coming of the Messiah, the Saviour.

THE NEW TESTAMENT.

1. *Who is the Messiah, the Saviour of mankind?*

Jesus, who, being the Messiah, is called Jesus Christ; the Son of God.

2. *What notices were given of the coming of the Messiah or Christ?*

Many promises had been given of him in former ages by the prophets. Among other things, they foretold, that a Saviour should be born of the stock of Abraham, of the house of David, and in the town of Bethlehem.

3. *Who was the mother of Jesus?*

Mary, a virgin of the house of David.

4. *What witness was given to Jesus at his birth?*

Angels from heaven told certain shepherds, that they should find the child Jesus in a manger at Bethlehem, and praised God, saying, Glory to God in the highest, and on earth peace, good will towards men.

5. *What is written concerning the childhood of Jesus?*

When he was twelve years old, he was found in the temple, hearing the doctors, and asking them questions. He was subject to his mother and Joseph. And he increased in wisdom, and in favour with God and man.

6. *When did Jesus Christ begin his public ministry?*

At thirty years of age he came forth, and was baptized by John, who was sent from God to preach and baptize with water.

7. *What was the doctrine which John the Baptist preached?*

He reprov'd sinners; he preached repentance and the forgiveness of sins; and he directed his disciples to Jesus.

8. *What became of John the Baptist at last?*

He was beheaded by Herod, at the wicked request of his niece.

9. *What honour was done to Jesus Christ at his baptism?*

The Spirit of God descended upon him, and a voice came from heaven, saying, 'This is my beloved Son, in whom I am well pleased.'

10. *What became of Christ immediately after his baptism?*

He was forty days in the wilderness, where he endured and overcame several temptations.

11. *What were the chief parts of the ministry of Christ in his life?*

These five, namely—1. He fulfilled the whole law, and gave

us a perfect example of piety towards God, and goodness towards men. 2. He preached to the people his divine doctrine. 3. He wrought miracles, to prove that he was sent from God. 4. He chose out his apostles, and trained them up for their public service. 5. He appointed two ordinances in his church.

12. *What were the chief subjects of Christ's preaching to the people?*

These six things: 1. He explained the law of God to the people, and showed them that it required holiness in their thoughts, as well as in their words and actions. 2. He reprov'd many for their sinful and foolish traditions, and taught them that God did not regard ceremonies, so much as the great duties of love to God and love to men. 3. He preached the glad tidings of pardon of sin and eternal life in heaven, to them that repent and believe in him. 4. He threatened the punishment of hell to all wilful and obstinate sinners, particularly to hypocrites and unbelievers. 5. He sometimes declared and maintained his own commission, that he was sent from God, to be the Saviour of men. 6. He foretold the destruction of the Jews, his own death, and second coming in glory to raise the dead, and to judge the world.

13. *What were the chief miracles that he wrought, to prove he was sent from God?*

Such as these: 1. He twice fed several thousand persons with a very few loaves and fishes. 2. He gave sight to the blind and hearing to the deaf; he made the dumb to speak, the lame to walk, and healed all manner of diseases by a word. 3. He raised several persons from the dead, and one (namely Lazarus) out of the grave.

14. *How did he train up his apostles for their public service?*

These four ways: 1. He explained to them in private what he taught the people by parables and similitudes in public. 2. He told them more plainly that he was the Messiah, the Saviour of the world, and that he should die, and rise again the third day. 3. He prayed with them often, and taught them to pray. 4. He promised them to send the Spirit of God, after his departure, to fit them for their public service.

15. *What were the two ordinances which Christ appointed?*

He appointed Baptism and the Lord's Supper.

16. *Thus we have heard how Jesus lived; let us hear now in what manner he died.*

He was meek and patient, and resigned to the will of God in suffering and dying.

17. *What were his sharpest sufferings?*

The anguish which he endured in the garden just before his death.

18. *What kind of death did he die?*

He was crucified, that is, his hands and feet were nailed to a wooden cross, and there he hung until he died in extreme pain.

19. *When Jesus Christ had honoured God so much in his life, how came he to die so shameful and so painful a death?*

That his pattern of piety and virtue might be made complete, and especially that he might reconcile us unto God by his death; and that, having died in the most public and indisputable manner, he might give the clearest example of a resurrection in his own person.

20. *But what reason had men to kill him?*

No just reason at all; but the teachers and rulers of the Jews hated his doctrine and reproofs, and were much enraged to see the people follow him.

21. *How did they lay hold on Jesus?*

They bribed Judas, one of his apostles, to betray him into the hands of their officers; and he led them to his Master by night, and showed which was he, by kissing him.

22. *Did none of his disciples defend their Lord and Master?*

Peter at first defended him with the sword, but afterwards his courage failed him, so far as to deny that he knew Jesus.

23. *Did Peter continue in his sins, or did he repent?*

Jesus cast his eyes upon him, and he repented and wept bitterly.

24. *Who condemned Christ to die?*

Caiaphas, the high-priest, condemned him as worthy of death, and Pontius Pilate, the Roman governor, at the desire of the Jews, gave him up to be nailed to the cross.

25. *Was he crucified immediately, or did he suffer other injuries before his death?*

He was mocked, he was spit upon, he was crowned with thorns, he was scourged, and wickedly abused.

26. *In what company was he crucified?*

He was crucified in a most shameful manner between two criminals, as if he had been the chief of sinners.

27. *What miracles attended his death?*

The sun was darkened at noon for three hours together; there was an earthquake which opened many graves, and the vail of the temple was rent in two pieces.

28. *Who took care of his burial?*

Joseph of Arimathea, a rich man, and one of his disciples; buried him in his own new tomb, and Pilate and the Jews set a guard of soldiers about it.

29. *When did he rise from the dead?*

On the first day of the week, after he had lain in the grave three days, that is, part of three days.

30. *To whom did he appear after his rising again?*

He appeared many times to his disciples; he ate and drank, and talked with them, and gave them most certain proofs of his resurrection.

31. *How long did he tarry on earth after his rising from the dead?*

He tarried forty days, conversing with his apostles, and instructing them further in the doctrines and rules of his kingdom; and when he had given them their commission to preach the gospel to all nations, and blessed them, they saw him carried up to heaven.

32. *What did the disciples do, when their Lord had left them?*

They returned to Jerusalem, and waited for the Spirit of God to come upon them, according to the promise of Christ.

33. *What became of Judas?*

When he saw that Christ was condemned, he went and hanged himself, and, falling down, his bowels gushed out.

34. *When did the Spirit of God come upon the apostles and other disciples?*

At the feast of pentecost, which was about ten days after Christ went to heaven.

35. *In what manner did the Spirit of God come upon them?*

A noise like a rushing wind filled the house where they were met, and cloven tongues of fire sat upon them.

36. *What was the first remarkable effect of the Spirit of God coming upon them?*

Each of them was enabled to preach the gospel in strange languages.

37. *What was the doctrine they preached?*

That Jesus who was crucified was the Messiah, that is, the Christ, the Son of God, and the Saviour of men; and that

sinner, who repent and believe in his name, should be saved.

38. *What success had their preaching?*

Three thousand were converted and baptized in one day, and five thousand in another.

39. *What miracles did they work to confirm their doctrine?*

Some that were cripples had the use of their limbs given them; multitudes of sick were healed; some persons were struck dead, and others raised to life.

40. *Had not other believers in Christ the power of working miracles also?*

Yes; Jesus Christ communicated very great gifts and powers to them, by laying on of the hands of the apostles.

41. *Were not the apostles greatly persecuted?*

Yes; they were put in prison by the high priest, they were beaten by order of the council; James the brother of John was slain by Herod, and Peter was put in prison again, in order to be put to death.

42. *Did God give them any miraculous deliverance?*

Several times, when the apostles were imprisoned, they were miraculously released.

43. *Who was one of the chief persecutors of the Christians at this time?*

Saul, a young man, a zealous Pharisee, who was afterwards called Paul.

44. *Did he live and die a persecutor?*

No; he was struck down to the ground by a blaze of light, as he was going to Damascus to imprison the Christians; and Jesus Christ called him with a voice from heaven.

45. *What is afterwards related of him?*

That he became a zealous preacher of the gospel; that he was made the apostle of the Gentiles; and that he spent his days in travelling to convert the heathen nations.

46. *What became of Paul at last?*

After he had done more service for Christ by preaching and writing than any of the other apostles, and endured more sufferings in his life, he was put to death at Rome as a martyr for Christ.

47. *Is there any further account given of Peter?*

When he had laid out his life in preaching the gospel, and had written letters to the Christians, he was crucified in his old age, as Christ foretold him.

48. *What is recorded concerning John the apostle?*

After many labours in the ministry, he was banished to the Isle of Patmos, where Jesus Christ appeared to him in a vision, and instructed him by his angel (or messenger) to write the book of the Revelation.

49. *What became of the other apostles?*

Ancient histories give us some uncertain account of their travels and their sufferings; but there is very little written in Scripture concerning them!

PART X.—TABLE OF DUTIES.

OF MINISTERS.—A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice. Holding fast the faithful word as he has been taught, that he may be able by sound doctrine both to exhort and convince gain sayers. 1 Tim. iii. 2, 3, 4, 6. Titus i. 9.

OF HEARERS.—“For the labourer is worthy of his hire.” Luke x. 7. “Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.” 1 Cor. ix. 14. “Let him that is taught in the word, communicate unto him that teacheth, in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.” Gal. vi. 6, 7. “Let the elders that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and the labourer is worthy of his reward.” 1 Tim. v. 17, 18. “And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works’ sake. And be at peace among yourselves.” 1 Thess. v. 12, 13. “But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?” Heb. iii. 17

CIVIL GOVERNMENT.—"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. xiii. 1—4

SUBJECTS OR CITIZENS.—"They say unto him Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's, and unto God the things that are God's." Matt. xxii. 21. "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour." Rom. xiii. 5, 7. "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour." 1 Tim. ii. 1—3. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Titus iii. 1. "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." 1 Peter ii. 13, 14.

HUSBANDS.—"Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." 1 Peter iii. 7.

WIVES.—"Wives, submit yourselves unto your husbands, as unto the Lord." Ephes. v. 22. "For after this manner in the old time, the holy women also who trusted in God,

adorned themselves, being in subjection unto their own husbands; even as Sara obeyed Abraham, calling him lord whose daughters ye are so long as ye do well, and are no afraid with any amazement." 1 Peter iii. 5, 6.

PARENTS.—"And ye, fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. vi. 4. "Fathers, provoke not your children to anger, lest they be discouraged." Col. iii. 21.

CHILDREN.—"Children, obey your parents in the Lord; for this is right. Honour thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth." Eph. vi. 1—3.

SERVANTS.—"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." Eph. vi. 5—8.

MASTER AND MISTRESS.—"And ye masters, do the same things unto them, forbearing threatening: knowing that your master also is in heaven, neither is there respect of persons with him." Eph. vi. 9.

YOUTH.—"Likewise, ye younger, submit yourselves unto the elder: yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." 1 Peter v. 5, 6.

WIDOWS.—"Now, she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayer night and day. But she that liveth in pleasure, is dead while she liveth." 1 Tim. v. 5, 6.

THE WHOLE CHURCH. "Thou shalt love thy neighbour as thyself." Rom. xiii. 9. "Let prayers be made for all men." 1 Tim. ii. 1.

PART XI.—PRAYERS.

LORD'S PRAYER.—"Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power and the glory, for ever. Amen."

MORNING PRAYER.—I give thanks unto thee, my heavenly Father, for guarding me through the night from all harm and danger; and beseech thee to take me this day into thy holy keeping. Vouchsafe to preserve me from every evil, particularly from the great evil and misery of sin; and grant that my life and conduct may be acceptable and pleasing in thy sight. O fill my understanding with useful knowledge, and my heart with good dispositions and affections. Shower down thy blessings on my beloved parents, my friends, my instructors, and all my brethren of mankind; for the sake of thy Son, Jesus Christ, my Lord and Saviour. Amen.

EVENING PRAYER.—O Almighty God, and most merciful Father, to thy tender love I owe my safety through the past day, together with all the comforts of this life, and the hopes of that which is to come! I bless thy holy name for the preservation of my health, for the love of my friends, and for all thy goodness bestowed on me from time to time. O give me a thankful and obedient heart; and pardon all the errors and sins, of which I have been guilty. Grant that the good instructions I have received this day, may be carefully remembered and practised. Vouchsafe to protect and defend me, and all mankind, from the dangers of this night; for thy infinite love in Christ Jesus, our Lord. Amen.

GRACE BEFORE MEAT.—Our Father, who art in heaven, bless the provisions of thy bounty now set before us, and feed our souls with the bread of life, for Christ's sake. Amen.

GRACE AFTER MEAT.—We thank thee, heavenly Parent, that thou hast again supplied our returning wants. Continue, we pray thee to be our God and keeper, supply the wants of the destitute, and fill the earth with thy glory, for Christ's sake. Amen

PART XII.—HYMNS.

MORNING.—1. L. M.

- 1 AWAKE, my soul! and with the sun,
Thy daily stage of duty run;
Shake off dull sloth, and joyful rise,
To pay thy morning sacrifice.
- 2 By influ'nce of the light divine,
Let thy own light to others shine;
Reflect all heav'n's propitious rays,
In ardent love and cheerful praise.
- 3 Lord! I my vows to thee renew:
Disperse my sins as morning dew:
Guard my first springs of thought and will,
And with thyself my spirit fill.
- 4 Direct, control, suggest, this day,
All I design to do or say;
That all my pow'rs, with all their might,
In thy sole glory may unite.
- 5 All praise to thee, who safe hast kept,
And hast refresh'd me while I slept!
Grant, Lord, when I from death shall wake
I may of endless life partake.

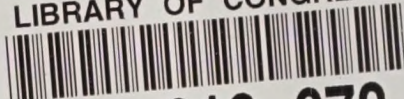
2. C. M.

- 1 LORD of my life! O may thy praise
Employ my noblest pow'rs,
Whose goodness lengthens out my days,
And fills the circling hours!
- 2 Preserv'd by thy almighty arm,
I pass the shades of night,
Serene and safe from ev'ry harm,
And see returning light.
- 3 While many spent the night in sighs,
And restless pains and woes,
In gentle sleep I clos'd my eyes,
And undisturbed repose.
- 4 When sleep death's semblance o'er me spread,
And I unconscious lay,

- And came to earth to bleed and die !
Was ever love like this ?
- 4 He took the dying traitor's place,
And suffer'd in his stead ;
For man, (O miracle of grace !)
For man the Saviour bled !
- 5 Dear Lord, what heav'nly wonders dwell
In thy atoning blood !
By this are sinners snatch'd from hell,
And rebels brought to God.
- 6 O may the sweet, the blissful theme,
Fill ev'ry heart and tongue,
Till strangers love thy charming name,
And join the sacred song.

20. C. M. *Awakening.*

- 1 How sad our state by nature is !
Our sin how deep its stains !
And Satan binds our captive souls
Fast in his slavish chains.
- 2 But there's a voice of sov'reign grace
Sounded from the sacred word :
Ho ! ye despairing sinners, come,
And trust upon the Lord.
- 3 My soul obeys the gracious call,
And runs to this relief :
I would believe thy promise, Lord !
O help my unbelief.
- 4 To the dear fountain of thy blood,
Incarnate God, I fly ;
Here let me wash my spotted soul
From crimes of deepest dye.
- 5 A guilty, weak, and helpless worm,
Into thy arms I fall ;
Be thou my strength and righteousness,
My Jesus and my all.



21. C. M.

- 1 WITH glorious clouds encompass'd round,
Whom angels dimly see;
Will the Unsearchable be found,
Or God appear to me?
- 2 Didst thou not in our flesh appear,
And live and die below,
That I might now perceive thee near,
And my Redeemer know?
- 3 Come then, and to my soul reveal
The heights and depths of grace,
The wounds which all my sorrows heal,
That dear disfigur'd face.
- 4 Before my eyes of faith confess'd,
Stand forth a slaughter'd Lamb,
And wrap me in thy crimson vest,
And tell me all thy name.
- 5 I view the Lamb in his own light,
Whom angels dimly see.
And gaze, transported at the sign,
To all eternity.

22. C. M. *Faith.*

- 1 WHEN faith presents the Saviour's death,
And whispers, "this is mine:"
Sweetly my rising hours advance,
And peacefully decline.
- 2 Let outward things go how they will,
On thee I cast my care;
But let me reign with thee in heav'n,
Though most unworthy here.
- 3 Faith in thy love shall sweeten death,
And smooth the rugged way;
Smile on me, dearest Lord, and then
I shall not wish to stay.